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JULY 1965

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I SHALL read a scripture daily, and think of it during the day.

I shall fill my mind with thoughts of charity, confidence, contentment, and courage.

I shall keep my mind as well as my body clean and pure, having in mind that no unclean thing can enter the Kingdom of God.

I shall avoid overeating, untidiness, indolence and every other unlovely and unclean practice.

I shall strive always to cultivate and use my talents, for my own self respect as well as for the good of others.

I shall try to improve my disposition, and overcome any habits I have acquired of complaining, criticizing, fault-finding, nagging, self-pity.

I shall entertain no resentment, jealousy, or envy, and shall try always to do to others as I would be done by.

I shall always have a project of some kind, wherein I shall work to serve others or improve myself, intellectually, spiritually or socially.

I shall be courteous, pleasant and respectful in my dealings with others, regardless of their station in life.

Sister Emma Marr Petersen

A THOUGHT FOR YOUR TALK

It is generally understood that every member of the Church should be a missionary. Neighbors are watching him. Neighbors are watching his children. He is a light, and it is his duty not to have that light hidden under a bushel, but it should be set up on a hill that all men may be guided thereby.

—PRESIDENT DAVID O. MCKAY

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Front Cover:

Dennis Clancey and Isobel Green as
Jed and Celia, the two leads in the
Scottish Mission's production of
"The Promised Valley."

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**FROM THE
PEN OF THE PROPHET**

Three Essentials for doing the work of the Lord

by President David O. McKay

President David O. McKay photographed when he was about 17 years of age and just ready to leave on a mission to the British Isles. President McKay served for two years in Scotland, the home of his fathers.

THREE leading principles can be set forth, the adopting of which is essential to the proper advancement of the work of the Lord by the elders in the mission field.

These are Responsibility, Unity and Activity.

All three of these virtues are applicable alike to the missionaries and to the local Church membership.

Upon no other group of men in the world rests greater responsibility than upon the elders of the Church. In the full meaning of the term, they are priests of the Most High. It is their privilege to receive spiritual enlightenment and blessings; it is their duty to give these to their fellow man. Most apparent, therefore, is their responsibility as divinely authorised representatives.

With this is associated the responsibility of keeping themselves "pure and unspotted from the sins of the world." Emphasised also is the duty to disseminate Gospel literature. In a word, the elders' responsibility can be stated as threefold, viz., duty to God, duty to themselves and their loved ones, and duty to the Church.

Unity is especially applicable to the local branches and to individual members. The necessity of co-operative effort cannot be emphasised enough, and the urgent need under existing circumstances for every member to become a missionary.

The steadying influence of responsibility, the strength of unity, and the inevitable growth of well-directed activity are leavening elements.

In activity lies the only road to success in Church as well as in secular affairs. Not only that, but a testimony of the Gospel is dependent upon activity manifest and willingness shown to do God's will.

"He that will do the will of the Father shall know of this doctrine."



Church with a world-wide mission field

by Spencer W. Kimball



Elder Spencer W. Kimball has been member of the Council of the Twelve Apostles since 1943. At present he is the General Authority in charge of the foreign language groups and regional missions of the Church.

THE Prophet Joseph Smith in April, 1843, writing his Journal, says:

"Take Jacob Zundall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission."

Centuries ago, the Lord promised that if the Gentiles would repent and hearken unto His words, He would establish His Church among them.

He continues:

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land in unto the new Jerusalem." (3 Nephi 21:22-24.)

Evidently, those who came from Gentile nations to colonise America were sufficiently repentant that the Lord did organise his Church among them in 1830.

Among the first directives which were given after the organisation of the Church was to preach the gospel to all men, including the "people from afar and ye that are upon the islands of the sea."

The universality of the proselyting intent is revealed in the following scriptures:

"For verily the voice of the Lord is unto all men and there is none to escape." (D. & C. 1:2.)

"And the voice of warning shall be unto all people by the mouths of my disciples." (D. & C. 1:4.)



And then the Lord said:

"And they shall go forth and none shall stay them, for I, the Lord, hath commanded them." (D. & C. 1:4.)

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D. & C. 1:11.)

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1:23.)

"Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words." (D. & C. 5:5.)

The Church is getting large and circles the globe and yet it is relatively small as compared to the people of the whole world who must receive the gospel.

When the Lord commanded the first Twelve Apostles, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), authorities say there were then only one quarter of a billion creatures in the world. Had the Twelve and the Seventies and their associates converted the world at that time and their posterity had remained faithful to the Church, our responsibilities today would be more one of holding and training and teaching the newly born members.

Eighteen hundred years later when the Lord again had a Council of the Twelve and sent them out to every creature, there were four times as many people or about a billion to proselyte. And now, in 1965, when the Prophet sends the Twelve, the Seventies, the numerous Elders and sisters out to teach the gospel to all the world, there are three and a quarter billion people, or about thirteen times as many as when the first commission was given eighteen centuries ago.

It is estimated that there were only twenty-five million on the whole earth when Moses led the children of Israel from Egyptian bondage; and a quarter billion when Christ was born; and a half billion when the Crusades were marched, and when Columbus crossed the Atlantic, and when the Pilgrims came, the population remaining almost static in the world for six centuries while war, pestilence and famine kept it from expanding.

It is estimated that there were one billion when the Church was born in 1830; and another billion a hundred years later when we celebrated the Centennial; and another billion thirty-one years later; and the next billion would come in fourteen years, and there could be seven billion while most of us are still living; and in a century, forty-two billion people may be upon the earth. We have a monumental task to proselyte them.

We are not discouraged, because our ratio, at least, is improving all the time. On April 6, 1830, there was one Latter-day Saint for 166,000,000 people in the world. Ten years later, there was one Latter-day Saint for about 35,000. Eighty years later in 1920, there was one Latter-day Saint for 3,400. In 1955, one to about 1,800; and today, approximately one to 1,500. So, we are gradually catching up on the population of the world.

Now, we know, of course, that the Lord can use TV, the press, radio, improved communication and transportation and the work can be hastened.

In the last three years, approximately one third of a million people have come into the Church by baptism, and about a half a million by birth and baptism. Nearly two thirds of a million have come into the Church in the past thirteen years.

This, of course, becomes the responsibility of the converts all over the world to send their sons and some daughters into full-time missions to help convert the world. And most young men could fill missions if from their birth they began to save their money and put it aside in a mission fund to be used when they are called on their missions.

The Latin-American countries are among the fastest growing; consequently, we will need great numbers of proselyting missionaries and they will need to know Spanish or Portuguese.

Referring again to the directive of Joseph Smith through the years, we have found many Germans to send to Germany; Italians are now beginning to proselyte in Italy; many Frenchmen have baptised in France; and we have brought numerous thousands of Italians and Germans and French in the kingdom the past few years. And then, as the Prophet indicated, we have sent many missionaries to Central America and a large Latter-day Saint population is found among those Central American countries and the work goes forward with possibly 16,000 of these good people now in the Church.

The Prophet continued saying, "And send somebody to all of Spanish America. And, this has been done with two Spanish American missions in Southern United States, four Spanish-speaking missions in Mexico, two in Central America, and five in South America with two Portuguese-speaking missions there.

The Prophet seemed very specific about Indians and today, we have two full regular missions and wards, stakes, branches and stake missions giving attention to and being directed by the Indian.

When the Prophet concluded his

statement with the words, "And don't let a single corner of the earth go without a mission," he undoubtedly saw a circling of the globe with missions. He said, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:9.)

As noted above in the scriptures and the Doctrine and Covenants, much emphasis is placed upon the words "all" and "every." All people, every nation, kindred, tongue and people—the whole world. For one hundred and thirty-five years, missionaries have been learning languages to better teach the gospel.

"For my soul delighteth in plainness for after this manner doth the Lord God work among the children of men, for the Lord God giveth light unto the understanding for he speaketh unto men according to their language, unto their understanding." (2 Nephi 31:3.)

Today, a programme of teaching languages has been operated where, in three months, young recruits have learned enough Spanish, Portuguese, German and Navajo, that they may immediately feel at ease as they proselyte. Today, there are approximately five thousand young men and women proselyting in German, Spanish, Portuguese, Japanese, Dutch, Mandarin, Chinese, Navajo, French, Scandinavian and many others. We are learning their languages. We have more than two thousand who have learned the language in our Language Training School.

In the future, it will be necessary to move forward and train our young people in many other languages including the numerous little-known Indian languages.

A statement from Wilford Woodruff is most interesting: "This Church will fill North and South America, it will fill the world."

Orson Pratt asked the challenging question: "Will the brethren reach forth the helping hand ... I believe they will, for the purposes of God must be fulfilled and we are the people who must do the work."

There are condemnations to those who will not exert themselves in so great a cause and there are manifold blessings to those who do contribute. And Orson Pratt's statement coincides with the more modern statement of President David O. McKay wherein he emphasises, "Every member a missionary."

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be ..." (1 Nephi 13:37.)

Consequently, it is the duty of all members of the Church, new members as well as the established ones, to send their sons into the mission field and for themselves to teach the gospel to their neighbours.

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D. & C. 82: 14.)

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour." (D. & C. 88: 81.)

The Lord has promised through Brigham Young that the work will go forward.

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independently, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear; till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done." (Millennial Star 15:106-107, October 29, 1852.)

TO LEAD PEOPLE TO CHRIST AND HIS CHURCH, I MUST BE FOLLOWING CHRIST

I CAME into the mission field expecting a world of fantasy and mystery, only to find a world of cold and hard realities. I found myself seeking for something to grasp, finding the only thing solid and unchanging I could look to was the Author of the work I had been called upon to perform. I have since felt the eternal rewards of God's work, the feeling of a peaceful and contented soul. To me the experience of being turned away from 99 homes, while tracting, then to meet with one family able to feel the power of our message as I have come to feel it, is worth any sacrifice I have ever made or would ever have to make.

In order for me to lead people to Christ and to His Church, I must be following Christ. The greatest experience of my entire life has been in teaching a family the gospel and to see the light come into their home. To see the souls of men respond, grasp and feel, "... the peaceable things of the Kingdom ...;" to see the Lord's Gospel lift and mould the lives of a family, as they begin to feel His love and achieve a determination to serve Him; to watch a family who has never prayed together, kneel and thank the Lord for each other; to see tears come to their eyes as they begin to understand the beauties of the Gospel—and what a thrill it is to watch that same family become involved in the Church ... the joy that comes from an experience like this is Divine.

With everything I possess, I am convinced of the reality of this Gospel. I know that Joseph Smith saw the Christ, that He lives and that He guides and directs the Church, and I express that feeling in His name.

Elder Warren G. Tate



Teaching as they sing

IN January of 1964, Elder Russell Marriott wrote to President Covey of the Irish Mission, telling him that he thought that there might be opportunities for a quartet to perform in various places in Ireland, and thereby help the proselyting endeavour by allaying fear and prejudice. President Covey agreed and the call went out to the 160 Elders of the Irish Mission for singers.

Four singers were found and the "Mormonaires," as they were now called, started practising every diversion day.

From March until June of that year the "Mormonaires" tracted and travelled throughout Ireland to teach what they had learned and develop their talents.

The group first tasted success by winning the male quartet class in the Newry music festival. During the spring and summer, the quartet and the individual members of the quartet won over 15 first place trophies in various music festivals.

In July, the "Mormonaires" began concentrating totally on singing and during the latter part of July held concerts in cities throughout Northern Ireland.

Elder Marriott was Public Relations Director of the Irish Mission, as well as being a member of the "Mormonaires," and therefore the group did a great deal of work in the Public Relations field, especially the presentations of Church books. Through this means the "Mormonaires" have become personally acquainted with many of the civic and government leaders of Ireland.

In the past year the group has performed to well over 20,000 people in live performances, as well as appearing on B.B.C. Television. In November the quartet sang at the Queen's University (Belfast) Festival of 1964.

The quartet is now composed of Elder Richard Plathow, Elder Roy Nilsen, Elder Michael Gagon, Elder Joseph Thompson and the "Mormonaires" pianist, Daniel Harrison. Each

is an accomplished performer in his own right.

The "Mormonaires" have performed for audiences ranging from 5 to 1500 and sung in living rooms to huge concert halls. No group is too large or too small for the four Mormon Elders to spend some time with.

The "Mormonaires" have had many faith promoting experiences as they have performed before many audiences. Elder Plathow commented that the most common reaction is the initial fear many people have in the audiences when they learn that we are Mormons. Following the performance, there seems to be a much more free and friendly atmosphere. The people learn, as the group sings, that Mormons are not weird at all, but very friendly people who enjoy life to its fullest.

One man has a daughter whom he will not allow to be baptised. After seeing one of our performances, he said, "If all those Mormons are like those four boys, they must not be too bad."

Go ye into all the world and preach the gospel

by Dr. O. Preston Robinson



Dr. and Mrs. O. Preston Robinson preside over the British Mission. They took over these duties in April 1964. Both President and Sister Robinson are writers and authors. Before coming to this country President Robinson was editor of the "Deseret News and Salt Lake Tribune."

JESUS commanded his disciples to go forth and "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded . . ." (Matt. 28:19-20). When he gave this charge, he reaffirmed a fundamental fact about his Gospel—that from the beginning its teaching and acceptance has always been based upon missionary effort.

Our Father in Heaven's divine plan of free agency is founded solidly on the principle of persuasion. All of us have always had and will forever be given our freedom of choice.

Before the world was organised, the scriptures tell us, the Lord looked over the souls that were there, "and among all these there were many of the noble and the great ones: and God saw these souls that they were good, and he stood in the midst of them, and he said these I will make my rulers; for he stood among those that were spirits, and he saw that they were good." (Abr. 3:22-23.)

If some of these souls were greater than others and if some were chosen above others, we can only conclude that they achieved this distinction because they had proved themselves through the exercise of their free agency in accepting and applying to their lives the teachings of God. Consequently, God's teachings, or his Gospel must have been preached or taught unto them.

This same scripture also declares that the Father and the Son looked over the immensity of space, found that there were materials there from which a world could be organised and upon which these souls could



dwelt so that they could, "prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them ... " (v. 25.)

When our first parents were placed upon the earth, they were given specific instructions, taught the Gospel, and commanded to teach it to their children. This they did conscientiously and diligently making "all things known unto their sons and their daughters" (Moses 5:12) and "thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost." (v. 58.)

All of the great prophets and patriarchs from Adam to Enoch, Abraham, Moses, Samuel, Isaiah, Ezekial and Malachi were missionaries and teachers of the Gospel. They learned God's word through contact with the teachings and writings of the prophets who preceded them and through direct revelations from our Father in Heaven. God declared unto them, "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Imbued with first-hand knowledge and burning testimonies, these ancient teachers, "were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent ... "

With his own disciples and apostles, as repeatedly emphasised in his instructions to them, the Saviour constantly stressed the importance of missionary work. When he called them, he asked them to follow him, to learn his Gospel and teachings and to go out and teach it to their friends and neighbours.

Although all of Christ's original apostles were great missionaries, possibly the most diligent and dedicated was Paul. According to the record, Paul's dramatic conversion was designed to prepare him for missionary work. In the 26th Chapter of Acts we read that the Lord said to Saul:

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

In his letter to the Galatians, Paul records, "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." (Gal. 1:15-16.)

After a period of preparation, Paul went forth on his extensive missionary journeys. During his three great excursions and during his several visits to Jerusalem, Caesarea, Damascus, Antioch and Rome, this great missionary preached the Gospel to countless thousands who came within the sound of his voice, and who received and read his letters. He established churches throughout the countries that surrounded the Mediterranean and was a special witness for Christ both to the Jews and to the Gentiles.

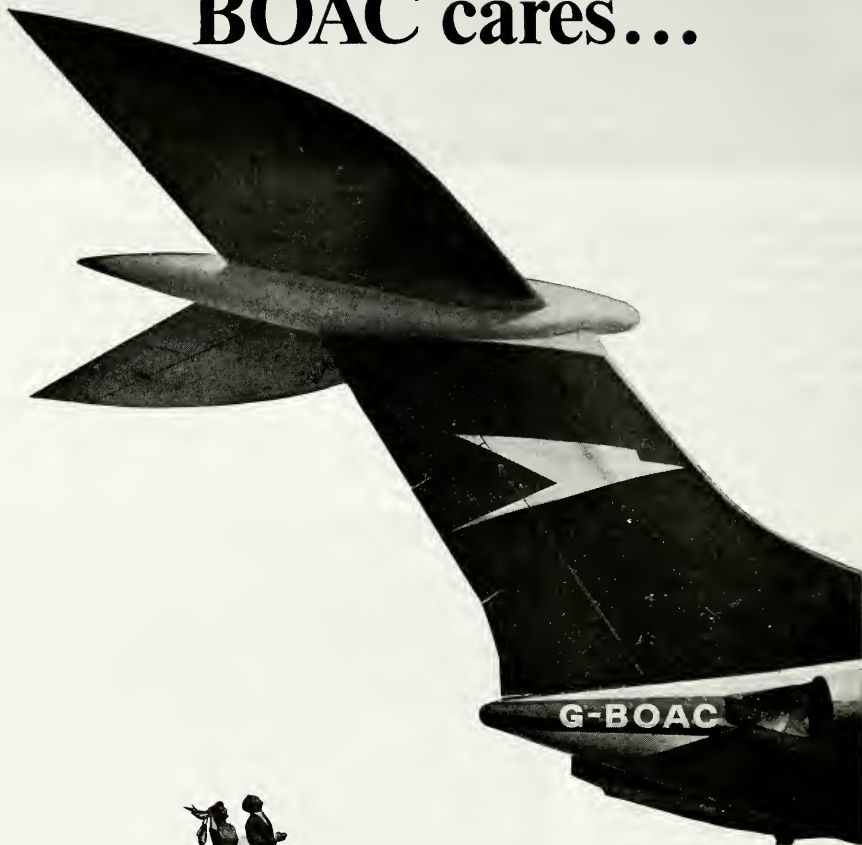
He was not ashamed of the Gospel of Christ for he found in it the power of God unto salvation to everyone that believed. It was his special assignment from the Saviour himself to carry the word throughout all the land and to lay the foundation for the growth and development of the Church. He was an indefatigable preacher who found no distance nor

hardship sufficient to dampen his burning testimony, enthusiasm and love for the Gospel of Jesus Christ.

Two interesting incidents which dramatised the universality of the Gospel, its missionary nature, and the need for it to be taught to all peoples are described in the scriptures. Interestingly, both of these incidents occurred at the ancient city of Joppa. The first of these is connected with the story of Jonah. It will be recalled that the prophet Jonah was instructed by the Lord to preach repentance to the wicked city of Nineveh. Assyria, whose capital was Nineveh, was then just coming into power and was a serious threat to the security of the Israelites. Nineveh was a considerable distance away and Jonah had no desire to make this long journey into the camp of his enemies. Consequently, he sought escape by boarding a ship at Joppa which was sailing to Tarshish. As soon as the ship sailed, a great storm arose which threatened to destroy it. The sailors jettisoned the cargo, but when this measure failed they concluded that someone was aboard whose presence offended the Gods. The sailors cast lots to determine who was guilty and the lot fell on Jonah, who was asleep below the deck. Jonah, aroused, immediately confessed that he was the source of the difficulty and instructed them to throw him overboard so that the storm would be quieted. This, at first, they refused to do, but the storm raged on and reluctantly, they threw Jonah into the sea. Immediately the storm abated and the seas became calm.

Jonah was swallowed by a great fish and remained in its stomach for three days and three nights before he was cast out, still alive, on the

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shore. He now had learned his lesson, and he went to Nineveh where, as a missionary he preached the Gospel and warned the people that in forty days the city would be destroyed. So forceful was his message that the city repented. Even the King was converted, and the Lord saved the city.

The other incident at Joppa, which also emphasised the universality of the Gospel and the necessity to preach it to both Jew and Gentile, was experienced by the apostle Peter. It will be recalled, according to the New Testament account, that the apostle was residing at Joppa having just raised Taditha from the dead, when Cornelius, a devout centurion at Caesarea, summoned Peter to come from Joppa and preach the Gospel to him and to his family and friends. Peter resisted because he thought that the Gospel was to be preached only to the Jews.

It was then, at Joppa, that Peter had the remarkable vision in which a great sheet descended from heaven

on which were all manner of four-footed beasts and other creeping, undesirable things. Peter was commanded to kill and eat these unfit things. From this manifestation, Peter also learned that the Gospel was universal—to be preached to the Jews and the Gentiles alike. Acts chaps. 9, 10.)

Peter preached the gospel to Cornelius and his people and baptised them. The Holy Ghost then fell upon the whole group. Thus was the Gentile Pentecost initiated.

Christ's Church is a missionary Church. From the beginning it has been our Father in Heaven's plan that his principles and doctrines would be taught to his children for them to accept or reject according to their own free agency. This has been true from since before the world was organised, it has been a fundamental characteristic throughout the history of the world and will continue to be so in the hereafter. That the Gospel will continue to be preached in the next life is clearly apparent from

the fact that even Jesus himself went and preached to the spirits in prison. It is recorded by Peter, that Christ "being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing . . ."

As quoted in the Book of Mormon we know, "that the same spirit which doth possess (our) bodies at the time that we go out of this life, that same spirit will have power to possess (our bodies) in that eternal world." Surely, if this is the case, we will be subject there as here to the persuasive power of the influences for good as well as for evil.

Through the great missionary spirit which is so fundamentally a part of God's plan, all of us will be taught the Gospel, encouraged to live by its precepts and persuaded to put its principles into active operation throughout our eternal lives.

'Tape' conversion



TWO missionaries from the North East British Mission, Elders Steven H. Jackson and David D. Shaver, called at the home of a family in York. As the woman of the house opened the door they introduced themselves and asked for permission to teach the Gospel. She stated that her husband was not at home, but gave permission for the missionaries to call at a later time when he was expected to be present. At the appointed time they did call back. The family was at home and they found a very warm and friendly reception. Thus, the Alex Hetherington family became active investigators of Gospel truths and principles.

The family later explained to the missionaries that less than a year previously two other missionaries had called at their door but were

rejected. They told them that about the same time a man by the name of Nate Wagstaff, later identified as an active LDS of Salt Lake City, made contact with the Hetheringtons through a tape recording club to which he belonged and which he used as a hobby. The club exchanged information of general interest on an International basis.

At first the information communicated to the family in England was limited to geographic and historical matters of interest. As the exchange continued and the Hetheringtons showed interest, some pictures of Salt Lake City and various other items of interest pertaining to the West were sent. Later, Brother Wagstaff became very bold and sent some pamphlets and a "Book of Mormon." The Hetheringtons did enough reading

that they became interested in the gospel.

The fact remains that Brother Wagstaff had done an effective job in teaching the family the basic things they needed to know. He succeeded in establishing such a friendly relationship that when the missionaries came to the home the second time, the Hetheringtons were perfectly willing to receive them.

The teaching process was easy and pleasant, due partially to the very pleasant personalities of the four family members involved, and the fact that they had already acquired a substantial knowledge and understanding of Gospel principles. The family was quickly converted and Alex Hetherington, his wife Helen, and two young daughters Marguerite and Helen, were baptised into the Church.

What I look for in a new missionary

by Ray H. Barton



President Ray H. Barton—here seen with his wife and daughter greeting new missionaries arriving at Bristol Airport—heads the South-West British Mission. He has had mission field experience, but before being called was practicing as a physician and surgeon in Salt Lake City.

THE Biblical definition of a vessel is: "A person thought of as being the receiver or repository of some spirit, influence, etc." Just as there are all kinds of vessels in navigation, some light and flimsy, some heavy and durable, some that survive storms, some that go down with the least change of weather, so missionaries vary according to certain qualifications and prerequisites that they have at the outset of their mission or that they develop during their mission.

Certainly a vessel of the Lord or a repository of His doctrine and scripture ought to be an individual who endures to the end and is able to survive all the storms and vicissitudes that he encounters during his missionary life.

This little article is to point out what a Mission President looks for in a missionary. First, to liken it again to a sailing vessel, I would like my missionaries to have the balance of humility, the armour plating of obedience, the fair winds of cheerfulness, the solid planking of dependability, the firm masts and rigging of loyalty, and the constant fair winds and breezes of desire to serve. The key of these two are humility and obedience. Let me quote a paragraph from a letter that was sent to me by a missionary upon returning home: "Dear President,

There is not much that I can say at the conclusion of my mission except thank the Lord for the opportunity that he has given me to serve him. I recall some two years ago when I had my farewell, I stood before my ward and told them that I knew the Church was true, not because I had a burning testimony, but because I had no reason to doubt it. In a short two year span, this testimony has



changed from one of convenience to one of knowledge and conviction. All my life I owe to this Church, and there is no sacrifice my mission has done for me. I too great to give to it. This is what know that the Church is true. Study, prayer, work, and the whisperings of the Holy Spirit have told me it is so."

This particular missionary has been very obedient and he has been humble. The Lord has promised to the humble person that "If any man will do my will he shall know of the doctrine." (John 7:17.) If a missionary is humble, and teachable, and desires to do the work of our Father in Heaven, he shall know the doctrine. In other words, he shall gain a testimony and this testimony is a self propelling, self motivating engine within a missionary which keeps him going and loving the work. This is tied in with obedience because if a missionary is obedient, he is a recipient of the Spirit of the Holy Ghost which can direct him into the ways and activities that will be most productive of fruitfulness in this gospel.

Let me give you an experience of two missionaries regarding the fruits of obedience.

"Elder ——— and I were leaving for Plymouth late Sunday afternoon the week before Christmas. The roads were muddy and quite slippery and so we slowly made our way into Bridgwater. At this point, we were following a large lorry which was throwing up a lot of mud on our windshield and it was getting us pretty worried. We both decided that we had better ask for the Lord's help if we were going to make it safely to Plymouth.

"We turned off on the first lay by and bowed our heads in a

prayer for protection. At the time that we turned off, an elderly man took our place behind the lorry in the stream of traffic. After our short word of prayer, we started off on the journey again and it wasn't long before we came on the scene of an accident a few moments after it had happened. We were asked to stop and help in any way that we could.

"We had to help pry open the door of one car and carry the driver out. As we helped with him while waiting for the ambulance, we both realised who he was. He was the man that had taken our place behind the lorry. We found that the lorry had pulled out and had forced this man into a head-on collision with another car. We both thanked the Lord for prompting us to ask for protection and for His giving it to us. It was an example to both of us how prayers are answered."

Insofar as dependability is concerned, I have often made the statement in my business that if a man would be dependable to his word in performing his various duties that the world would beat a trail to his door. Even if he did not happen to be as brilliant as the next man who might not be so dependable, yet, he would be the busy one because the world will forgive a few mistakes if a man is dependable, keeps his appointments, and does what he says he will do and tries in all earnestness to do his best. But one who makes appointments and performances with tongue and cheek will not long be forgiven by the world. I would much rather have a missionary who is a plodder and who carries on the very best that he can even if he might not be the most gifted and endowed and talented individual in the world. He,

in the long run, will accomplish the most for his Father in Heaven.

Now, as for cheerfulness, there is nothing like a happy person. People are drawn to those who are happy. They want to be around them. A smile is an attraction; a frown is a repulsion. The gospel of life and happiness which is the fulfillment of all good things should certainly be taught with a smile.

Now regarding desire to serve, let me quote again from a letter from one of our missionaries who has returned home.

"My mission has taught me many things and I would like to tell you some of them. I have learned that I am happy when I am working hard. It is sometimes easier to stop tracting a few minutes early, but it's when you go the extra few minutes that it really makes a person feel great inside. I have learned that when I am obedient to the leaders is when success is found. I have learned that happiness comes by sharing happiness."

Loyalty is a by-product that comes with testimony and with the comradeship of being in the greatest enterprise in this world or out of it. As this testimony grows, a number of things happen. First of all, the missionary learns to love his parents more, and to realise just how much they have done for him. He realises that he must learn to lean on the Lord more and ask for His help. Through bearing his testimony the people can feel the Spirit of the Lord work through the missionary and know that the things that he tells are true.

The unusual and peculiar thing about this is that all of these items are tied together. As one grows, so does the other. All seem to climb

toward an apex, and then the missionary becomes so happy, so engrossed, and so motivated that he is a wonderful individual, and truly a vessel of the Lord.

And then, there is enduring to the end. It's not enough to see the ship launched by the cheering crowd and to have it slide down into the quay only to have it break up in mid-ocean and sink to the bottom. Life is one eternal quest from birth to death and is only a step in the entire plan of progression. Likewise, from the entrance into the Mission Field until the missionary is given his honourable discharge, each day is another step along the way to painting the whole picture.

Also, a good missionary should get along with his companion. If the brethren lose themselves in the work, they become happy.

In conclusion, let me quote the revelation given to Joseph Smith, the Prophet, at Harmony, Pennsylvania, in 1829, in which the qualifications for the labour of the ministry are set forth. This is Section Four of the Doctrine and Covenants, verses 1-7:

"Now behold, a marvellous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

Key to a successful mission

by Marion D. Hanks

ATTITUDE —

Be cheerful, be affirmative, be considerate, be grateful.

OBEDIENCE —

To the schedule, to the rules, to mission leaders, to conscience.

STUDY —

Two hours together daily, deliberately following the five steps to learning. Meditatively, seeking the Spirit, eagerly. Know the discussions perfectly. Memorise scripture every day.

ORGANISE —

Programme the work. Use a planning sheet every morning. Put it down on paper. Follow it. Do this together. Set goals.

WORK —

Imaginatively, steadily, energetically, happily. Eyes open, feet going. Do everything asked, "and then some."

TEACH —

Instead of talk. Observantly, intently, thoughtfully, personally, effectively. Be there on time. Be all there.

BE A MISSIONARY —

Not a fine little boy. Full time, all the way. In thought, conversation, letter-writing, diversions, every way. Consistent conduct, always. Childish things put away for the duration.

BE A COMPANION —

Considerate, kind, interested, exemplary. More unselfishness, more genuine concern, more interest, humility, love.

FELLOWSHIP —

Every missionary a real member of the branch or ward. Attention on the visitor away from girls. Accept it as a personal responsibility to see that every person is welcomed, spoken to, genuinely fussed over a bit.

PRAY —

For faith, for courage, for manhood, for spiritual direction. For your contacts and those in the district. For new members. Out loud, alone, at least once a day; with companion often.

BAPTISE —

Good families; choice, well-taught youth. Building missionaries. Branch presidents, Relief Society presidents, congregations. One per missionary per month.

BUILD —

People, branches, companion, leaders, self.

SPIRIT —

We learn from the scriptures that if we do not have the Spirit we shall not teach. Indeed, Paul tells that unless we have the Spirit we *cannot* teach, for the things of God can only be known by the Spirit of God. Read carefully the first two chapters of First Corinthians. Teach with the Spirit.

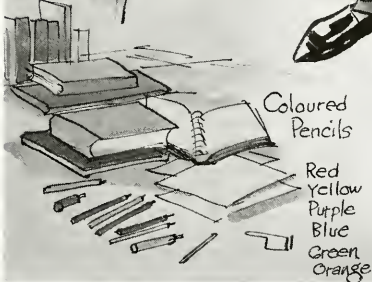
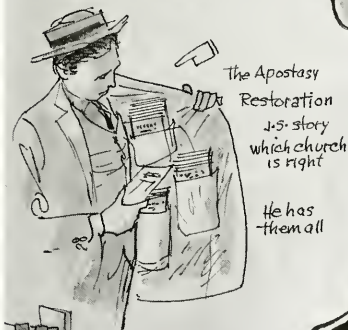
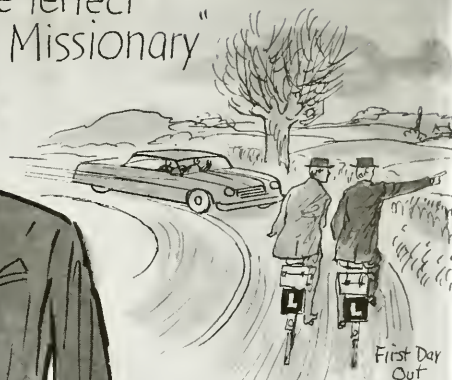
LOVE —

And, of course, all of this must be done in love, or there is nothing accomplished. Without love our words and our work are as "sounding brass and tinkling cymbal." Just noise, meaningless. Read at least weekly the great revelation of the Spirit of the Priesthood. D. & C. 121:34-46.

THERE IS NO CHANCE, NO DESTINY, NO FATE. CAN CIRCUMVENT OR HINDER OR CONTROL THE FIRM RESOLVE OF A DETERMINED SOUL.

(Fix this to a piece of cardboard. Put it on your dresser or wall. Cover one of the points every day, reading it, discussing it, praying for strength and help in achieving it.)

"The Perfect Missionary"



OUR CHALLENGE

I HAVE had outstanding experience with one particular family that I have been privileged to teach. They are a wonderful, family of integrity and were very active in their own church. They are good and honest people and were open enough that we might teach them the gospel. It was a real thrill for me to see the change in their lives ... to watch them grow in a knowledge of the truth, and to see them begin to "hunger and thirst for righteousness."

It was also interesting to see the storms hit their lives, persecution from the Rector of their church, their family, relatives and friends ... To see them falter and hesitate as they faced a future of uncertainty. At times such as this is our belief in Christ tested; this is our challenge, to be shepherds and to exercise a strong influence in the lives of the sheep. At these times we must value and love them as individuals, to understand them, to see the world as they see it, and above all to let them feel our love and support and concern. I really saw this work miracles with this family.

I have come to realise that it takes two things to motivate people ... truth and love! Just plain truth will not do it. People do not always act on what they know, they act on how they feel. I believe our challenge is to love people more than the principles. A human soul is the most valuable of all God's creations. The gospel of Jesus Christ is merely a means by which we bless and lift individuals.

I can now see the clear truth and beauty of the scripture that states: *"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness and by love unfeigned." I am grateful for that understanding.*

With all that is within me I know that the work we are engaged in is true. Day by day as I slowly come to a greater awareness of the eternal realities and significance of this great gospel plan, a testimony is born to my soul that Jesus is truly the

Christ, the Son of God. And He lives. I know that he appeared to the Prophet Joseph Smith in vision, and conversed with him, ushering in this great and last dispensation. I know that only real and lasting joy and peace in this world can only come through obedience to the principles and ordinances of the Restored Gospel of Jesus Christ.

Elder Philip R. Swensen

NO THANK YOU

ONE day, while tracting in Carlisle, my companion and I knocked on the door of a council house only to have it opened a little way and a young housewife enquire: "Are you Mormons?"

"Why, yes!"

"No thank you!"

Just as the door was closing we heard a voice from inside yell, "Come in!"

Meekly we pushed the door open and saw a young husband, two or three children and a smile or two, so we entered. He immediately bore testimony to the Jehovah Witnesses' Church, but asked us to call by again at a more convenient time; for he wanted to hear "Our side of the story," as he put it. He was momentarily off work because of a broken leg so he had some time.

The following Friday we called by. As his wife led us into the living room, he followed with an arm-load of books—they didn't appear to be Mormon writings. He sat across from us, near the stack of books, kind of smiled and said, "OK, shoot."

We showed them a film ("What is a Mormon?") and presented a first discussion. They were impressed, but not convinced. He offered a closing word of prayer.

A Book of Mormon discussion the following week played a miracle with the man. He became curious as to its contents — promising to read it, as did his wife.

On the third trip we found what is called by missionaries "a chuck note." But a return visit caused many doubts to disappear as we not only



Testimonies
from
the field

Relief Society

1965
Summer
Lessons



September

VISITING TEACHER MESSAGE

Message 4 — The Parable of the
Prodigal Son (Luke 15:11-24.)

THE parable of the Prodigal Son was given in answer to the murmur of the scribes and Pharisees who said, "This man receiveth sinners, and eateth with them."

This story portrays the love God has for his children and the forgiveness he is willing to extend to them. It emphasises the intense love God has for the sinner and his eager desire to reclaim him. The folly of waywardness and the humiliation that results from sin are pictured. If an earthly father can be so forgiving, how much more forgiving is our Heavenly Father to those who seek forgiveness.

May we emphasise in our study of this parable of the Prodigal Son the true value of genuine repentance and the love and compassion extended to the one who had sinned. If the father could accept his repentance and confession may we not view with a more forgiving attitude the mistakes of others?

We desire to apply the teaching of the Parables to our own circumstances, to make applications of their teaching to our lives. Forgiveness, humility, repentance, performance of duty, charity for others, mistakes, power of prayer, stability and courage are daily problems with most of us. These lessons can be learned through prayer and search. "Search the Scriptures for in them ye think ye have eternal life."

Charity should be effective

Lesson 4 — "Charity Vaunteth Nat Itself, Is Nat Puffed Up"

Objective: To show that true charity is self-forgetting

JESUS spoke this parable: "Unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:9-14.)

Jesus did not condemn the Pharisee because of his righteousness, because he was not an unjust person, an extortioner or an adulterer, nor because he paid tithes and fasted twice a week. These good deeds were all to his credit. His sin consisted in the self-righteous pleasure he took in his own goodness.

It is only when we forget ourselves that we can be our best selves, that we can act in our full power and strength. Consciousness of self inhibits the free expression of oneself in any walk of life. A self-conscious speaker is ineffective. A beautiful girl loses

much of her attractiveness if she acts conscious of it.

Charity cannot both display and express itself at the same time. Charity means to love and to give. This, one cannot do with self-glorification or benefit in mind. That would be a contradiction.

Jesus asked that we always act with singleness of purpose. He said not to give to be seen of men, but "when thou doest alms, let not thy left hand know what thy right hand doeth." He wanted us to give for the sake of giving. He asks us to love our fellow men freely, spontaneously, without fear of punishment or hope of reward.

A friend relates this experience in giving: "One Sunday afternoon I decided to visit a bed-ridden friend, thinking it would be a Christian way to spend the Sabbath and that I might render him a service. I found him in much pain, yet he talked cheerfully and not of himself. His suffering had tempered his spirit, developing in him humility and a deep compassion for others. I left his home profoundly moved and spiritually quickened, and I felt ashamed that I had thought of myself as the giver and of him as the receiver of my benevolence."

"Charity vaunteth not itself, is not puffed up . . . seeketh not her own." The only check on our charity should be its effectiveness in the lives of others.

Brilliant and keen

British Latter-day Saint Song Writers— Charles W.

HE was born on February 4, 1832, in London. He was ordained an apostle in the Church of Jesus Christ on July 7, 1904, by Joseph F. Smith. After this he was sustained on March 10, 1921 as first counsellor in the First Presidency at the age of 89, and died on May 16, 1925 at Salt Lake City, Utah.

Charles Penrose was one of the outstanding men of modern Israel, a man who throughout three-quarters of a century defended the cause of righteousness with rousing voice and a mighty pen. Less than a year after becoming a member of the Church of Jesus Christ, when less than nineteen years of age, he undertook his first mission in his native land, labouring literally without purse or script.

His love of writing became manifest in his "defence of the faith." "His pen, ever brilliant and keen, at this time was almost as busy as his ready tongue." He wrote many theological articles for the "Millennial Star." Indeed, Brother Penrose became the author of some of the best loved hymns in Zion.

His great love for the land of his adoption is expressed in the hymn: "O Ye Mountains High," (p. 145). Another hymn of the same nature is called: "Beautiful Zion for Me" (p. 6), and those who were fortunate enough to know Brother Penrose, knew that he meant just that.

His intense martial spirit is expressed in his song: "Up, Awake, Ye Defenders of Zion" (p. 37), which was occasioned by the heartless attacks of the enemies of the truth in early days. One may not read the words without becoming enthusiastic in the cause and defence of home and dear ones.

Not the most poetic of his songs, but certainly the most practical in its everyday application, is his classic: "School Thy Feelings" (p. 340). Brother Penrose was at one time, while on a mission here in England, greatly misjudged and slandered. The cent, Christ-like soul. It would be well for anyone who claims to be a Latter-day Saint, to sing aloud this hymn, with full intent, at least once a week and some should sing it oftener.

A great man, a noble defender of Zion,

V. Penrose (1832-1925)



was the man whose hymns sing themselves into the hearts of thousands who love God and serve their fellow-men.

Questions

1. Sing all together "School Thy Feelings."
2. Tell what you can of Brother Penrose's early life.
3. In what way is his life exemplary to every member of the Church?
4. What, to your mind, is one of the most interesting events of his life?
5. What is your favourite of all Brother Penrose's hymns? Why?
6. Sing together: "O Ye Mountains High."

WORK MEETING

Skin, hair, nails and eyes

Health for Your Eyes

GOOD general nutrition is reflected in the eyes. Eye health is now known to be affected specifically by Vitamins A, B, and C.

Vitamin A and Eye Health

Nutritional night blindness, which is the inability to see in dim light, is the result of a diet low in Vitamin A. Night blindness comes on so gradually that vision may be impaired without the person realising it.

Lack of Vitamin A affects the rods of the retina, thus narrowing the range of vision. Car drivers so afflicted fail to see cross traffic when approaching intersections. They may not see pedestrians at the side of the road. Their side vision is not sufficient to prevent them from cutting in to cars running by their side.

Vitamin A regenerates the visual purple in the retina of the eye and sharpens one's sense of colour discrimination.

Fish liver oils, liver, fish roe, egg yolk, butter and cheese are our best animal sources of Vitamin A.

The best vegetable sources are the green vegetables, leafy and the yellow-coloured ones, such as spinach, kale, escarole, chard, beet greens, carrots. Tomatoes, apricots, prunes, and yellow peaches are also very good sources.

Vitamin C for Eye Health

Vitamin C strengthens the fragile walls of the blood vessels and keeps a bleeding tendency under control.

Rich sources of Vitamin C are tomatoes, citrus fruits, sweet

peppers, cabbage and other raw leafy vegetables.

Vitamin B for Eye Health

In clinical tests, the use of the Vitamin B complex along with Vitamin C has showed marked improvement in eye conditions. Brewers yeast and liver were used as the sources of the B complex.

Part II—Skin, Hair, and Nails

Relationship of diet on Skin, Hair and Nails:

- A. Healthy skin, hair and nails the result of proper diet—
 1. Sign posts of health:
 - a. Skin—soft and pliable
 - b. Hair — glossy and lustrous
 - c. Nails—smooth, delicate pink in colour
 2. Cosmetics cannot hide ill health.
 3. Blood nourishes the skin cells
 - a. Must be supplied with proper food materials.
- B. Necessary Foods—
 1. General health—diet first requisite.
 - a. Daily food supply.
 2. Vitamin A necessary to healthy skin.
 - a. Prevents pimples and acne.
 - b. Found in carrots, green vegetables, butter and fish oils.
 3. Calcium, phosphorus, Vitamin D.
 - a. Prevents nails from becoming too brittle.
 - b. Sources:
 1. Milk — best calcium food.
 2. Eggs and whole grains — good

- phosphorus foods.
3. Cod liver oil and other fish liver oil concentrates are the only good sources of vitamin D.

Good Grooming—A Supplement to Proper Diet:

A. Skin—

1. Needs exercise.
 - a. Running, lively games, massage, shower baths, brisk rub-downs.
2. Needs sunlight.
 - a. Rays of sun provide body with Vitamin D.
3. Cleanliness.
 - a. No substitute for mild, alkali-free soap and water.
 - b. Determine soaps to use.
 - c. Cold cream good for lubricating dry skin, but cleansing proper-

- ties of doubtful value.
4. Cosmetics.
 - a. Should be used sparingly and wisely.
 - b. Today, one is conspicuous if none is used.
 - c. Learn of simple aids to skin care through intelligent study.

B. Hair—

1. Brushing.
 - a. Removes dust and dirt.
 - b. Stimulates circulation.
2. Shampooing.
 - a. Removes oil and airt scalp.
 - b. Soaps.
 1. Milk, alkali-free soap best—make at home by cutting up mild toilet soap and dissolving in water.
 - c. Drying—best method with towel by hand in

sunlight.

C. Nails, Hands—

1. Cleanliness.
 - a. Use plenty of soap and nail brush.
2. Care of cuticle.
 - a. Keep soft. Nightly application of lanolin or castor oil.
 - b. Keep pushed back away from nail — do not cut.
3. Manicuring.
 - a. Keep sensibly trimmed.
 - b. Emery board better than metal file.
 - c. Consider age, occasion and individuality when using nail polish.
4. Hand lotions.
 - a. Consider extravagant advertisements.
 - b. For economical preparations make own lotion or have drug-gist compound them.

WHY SHOULD A NON-DRINKER PAY THE SAME INSURANCE RATES AS A DRINKER ?



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went over Bible prophecies concerning the Book of Mormon but told them of the Word of Wisdom. The wife jumped up at the conclusion of the discussion and ran out of the room. This kind of worried me—what did I say wrong? Then she came back, her arms full of tea packages. The fire flourished as we introduced “Caro” to them. We also carried off some cigarettes.

The rest of the gospel flowed into them freely; the thoughts of a Temple Marriage brought them closer to the truth; Church attendance became part of Sunday even with their small children. Latter-day Saints understand. Tithing was accepted and just four days before their baptism, he found work, a good job, in Carlisle. All of our prayers were answered.

God does live, this newly baptised family will testify to this. And He does stand at the head of the Church of Jesus Christ.

Elder Jack S. Bailey

REAL POWER

JUST as a scientist sees a hypothesis proven true in an experiment and knows it as fact, so have I seen the power of the Gospel proven as fact in the lives of many people.

I’ve seen the love and spirit of a small Relief Society touch the heart of a woman and consequently her husband and children. I’ve watched the light come into a fine young couple’s eyes as they told me how their prayers had been answered about Joseph Smith and the Book of Mormon and how they felt the spirit in the local branch. I’ve heard a middle aged woman testify that by observing President and Sister Mark E. Petersen she could sense a special spirit about them as they presided over a meeting.

I’ve noticed the physical and spiritual change occur in two older persons as they lived the Word of Wisdom and received blessings under the hands of a faithful Bishop. I’ve witnessed the conver-

sion of a young, intelligent, antagonistic husband, who had rejected the gospel for himself and his small daughter. His conversion occurred after a series of strange events.

Paul said that the Gospel was the power of God, and I testify that this power is real and that God and Christ are just as real. God controls this power, but works through us as members of the Church to instill the light of truth in our neighbour’s life.

Elder Tony Morgan

WE FASTED FOR 60 HOURS

“SISTER WEIR, you have heard the Gospel three times, I think it’s about time you find out if the church is true. Elder Loftus and I are going to fast and pray for you until you know if this Gospel is true or false.”

We fasted for 60 hours. Rarely have I felt so close to the Lord. On the 61st hour with wet eyes and a humble voice, Sister Weir said, “I know the church is true, I want to be baptised!”

A chain-reaction took place in Cumbernauld as this new member talked to her friends about her new faith in the Church of Jesus Christ of Latter-day Saints. In the Lord’s due time, her husband and children were baptised.

We had been following in the footsteps of missionaries who first worked in Cumbernauld eight months ago. In the year following the baptism of Sister Agnes Weir, “wee” Cumbernauld branch mushroomed into the 59-member strong branch it is today.

“And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of your Father!”

Elder Ronald C. Gossling

THEY WONDER

MANY people in the Shetland Islands wonder why God no longer reveals himself to a prophet, why churches have changed the teachings of the Bible, why the Mormons are building chapels when other congregations are falling away, and, most important, they wonder why God has become an indefinable God of mystery.

The mystery of God and His teachings is removed as we consider the Joseph Smith story. As we relate this account each day I can feel the Spirit bearing witness of its truthfulness and significance. Naturally, reactions vary from amazement and joy to scepticism and doubt. But there is no doubt that a testimony will be given to anyone who will sincerely enquire of the Lord concerning Joseph Smith.

I know God lives. Membership in His Church has brought security and purpose into my life. My desire is for others to experience the joy and blessings which we have in the Church. It is my fervent testimony that this is the Lord’s work.

Elder Wayne B. Hilbig

PRAYER

MY companion and I met a very fine man and his wife through a group meeting held in one of the member’s homes. As we taught them the Gospel we could see a testimony start to burn in their hearts. In fact, about two weeks after we first met them, they offered a personal desire to be baptised on the following Saturday.

The next day (Sunday) was the Mission Conference and President Mark E. Petersen was the visiting General Authority. That day he talked on the seven basic scriptures in the Bible which told of the Restoration of the Gospel. At the close of his talk, President Petersen challenged all those present to read and study these seven scriptures and then ask the Lord through prayer if the scriptures had been fulfilled. That night, my companion and I went

over to visit Brother and Sister Boyle. We had left them only two hours previously after riding home on the bus together. When we knocked on the door, Brother Boyle excitedly asked us in. He said that he had something important to tell us.

He then related to us this story with tears of joy in his eyes.

He said that he had come home from Conference, studied those seven scriptures and then decided to ask the Lord about them. He retired to his bedroom and knelt in prayer. He had just begun to pray when his whole body was filled with such a wonderful feeling, that it took his breath away from him. He regained his breath and continued to pray to the Lord. He then bore a humble and solemn testimony that the Lord had borne witness to him that the Church was true.

Elder Mayo McClain Bybee

PERSEVERE

I AM a proselyting Elder serving a two year mission here in England. Being able to give of my time in the service of the Lord has brought many blessings, and many rich experiences into my life. Yes, missionary work is wonderful, but it was not always like that, at least not for me.

Looking back on my first month in the Southwest British Mission, it seems hardly possible that my outlook could have changed so much. The first town that I was assigned to was Stroud in Gloucestershire, with Elder Ronald T. Willis as my senior companion. Elder Willis was understanding, and helped me into the work with love and patience. Nevertheless, I was depressed. The routine was arduous, and I felt that there was something missing. One day as we were tracting in the town, we came across a man who told my companion and I that if we ever called again, he would kill us. Incidents like this left me feeling indescribably low, and for some reason, I did not have the strength to fight back. What was it? What

THE STRENGTH OF A TESTIMONY

IT has been said many times that this Church can be no stronger than the testimonies of its members. How true this is for a Latter-day Saint missionary, for the testimony of a missionary is the underlying factor which dictates his every action.

What is this thing, this testimony? Can we touch it? No. Only two of our five senses can be used to identify a testimony. In this respect, a testimony is like the wind; the trees move, the bushes rustle, and we see and hear the wind. A person acts and speaks, and we know that he has a testimony.

The great Book of Mormon prophet, King Benjamin, said:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

We can sometimes read a passage of scripture over and over again, and it will remain meaningless to us. But at other times, if the conditions are right, that which is read is absorbed by the mind and digested until it can no longer be contained as a mere thought, but emerges fully developed and becomes a motivating force in the life of the reader. So it was when I read that passage a year and a half ago. It made its presence felt to the very centre of my soul; it carried with it a challenge to put my belief into practice.

A missionary's duty is not only to bring new converts into the Church, but also to watch over the welfare of those already baptised. So it was that my companion and I happened to visit an elderly member. He hadn't been to Church for a while, and when we stood confronted by him at his door the reason was obvious. His body was bent under the weight of long years of sickness; when he spoke it was with the faltering voice of one suffering from acute bronchial trouble, but as we sat and I looked into his eyes and listened to his testimony I realised that here was no sour old man, but a sweet, understanding soul whose life had been illuminated by the Gospel light. Now, in the twilight of his mortal existence, he took the opportunity to pass on to us one of the principles after which he had patterned his own life: "Do those things which bring joy to others, that is the secret of a happy life."

One as young as I rarely thinks of worries about growing old. As I sat there that afternoon, for a brief instant I was transfixed by the thought that in a few short years, I would be approaching the twilight of my life. My mind was shaken by the piercing reality that our time here is so short, so little compared to the vastness of eternity. And yet upon this infinitesimal interval is hinged our entire future. It is here, now, in our hands—if we would but learn to hold dear those sacred truths found in the Gospel of Jesus Christ, to gain a testimony of Christ.

Elder Kenneth Sasine

was missing? I had a deep desire to baptise and to give to others the joys of the truth which Christ had instilled within me. Gradually, a realisation formed within my mind that the fruits of the mission field could not come forth through me without perseverance, and most important, through close contact with our Father in Heaven.

One night, feeling more depressed than ever before, I turned to Him for the help I so desperately needed. Kneeling in prayer, I poured out my heart and asked for His guidance and strength. Never before had I been so sincere in asking for help from my Heavenly Father. Upon praying, I felt the spirit of God with me in great force. It seemed to fill me

with a knowledge that we would gain success if we persevered in our calling. I knew then, more than ever before, that God lives and answers prayers, that Jesus Christ is His Son, and that this is His Church.

Within the next four months, we baptised twenty-two people in and around the little town of Stroud. People whom we found kneeling in searching prayer for the truth when we knocked on their doors; people who came running to the door saying, "Come in, we have been waiting for you for years." What a wonderful joy it was to see those good people passing through the waters of baptism and entering into the path which leads to eternal life.

Elder David L. Palfreyman

NO DOUBT

WHILE working here in the Shetlands my testimony has grown tremendously. It is wonderful to see people accept the gospel, and witness the joy and happiness they receive from obeying its principles and commandments. The people here in the Shetlands are no different from people anywhere in the world. They, too, are finding our message to be true and are glad to know that God still speaks to man today.

I know that Joseph Smith was, in very deed, a prophet testifying to the divinity of Jesus Christ. Many great truths were restored to the earth through the Prophet Joseph Smith. Among the greatest of them is that God lives and is speaking to us through prophets today just as he did anciently. Through these prophets God has given us commandments by which we can once again regain his presence.

There is no doubt in my mind that anyone who gives our message serious thought and prayerful consideration will come to a knowledge in their own heart that the true gospel of Jesus Christ has been restored to the earth in these latter days. It is my sincere prayer that many here in Shetland will do so.

Elder L. Vaughn Hyde

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by Wilford H. Payne and F.W.Oates

Fellowshipping

THE term "fellowshipping" has come to have a fairly significant meaning in the Stakes and Missions of the Church. However, a dictionary definition should help to establish a better understanding of what it embraces. The term "fellowship" is defined as participation, sharing, community of interest, companionship, a company of equals or friends.

A true concept of this subject is possible only in connection with the process of teaching, converting and baptising new members into the Church. Fellowshipping actually begins when the missionary first makes contact with an investigator. His work consists of creating confidence, extending friendliness, showing love and interest. He introduces the investigator to the doctrines, and later to the organisation and procedures of the Church. As he takes the prospective member to the various Church activities and Sacrament meetings, he introduces him to the members of the Church and especially to the Bishop or Branch President and the counsellors. Even at this early stage the missionaries need the help of the local officers of the Ward or Branch, the fellowshipping committees of those organisations and also the individual members, as prescribed by the Church programme.

The process of fellowshipping and integrating newly baptised members into the various organisations of the Church is considered to be of equal importance to that of seeking out and converting them in the first instance. In recent years it has been frequently pointed out that proper fellowshipping of new converts is

one of the greatest challenges of a revitalised programme of proselyting. If we do not adequately fellowship our new converts into the activities of the Church, much of the effectiveness of our missionary work is lost. (See Priesthood Correlation in the Missionary Programme, p. 56.)

True, the new converts have a responsibility, upon baptism, to accept the programme of the Church and embrace fully its activities. However, they need our help. Consider for a moment the bewilderment of the new converts. They generally come from a sectarian background; they have a big adjustment to make in order to adopt the new way of life prescribed by Mormonism.

New converts are frequently bewildered by names, phrases, programmes and meetings, which are commonplace to Latter-day Saints. Upon joining the Church these people leave behind them, not only their old way of life, but their friends and associates. Often they are even ostracised from their former social circles; not infrequently they are scorned and looked down upon by their former friends because of their serious attempts to change their ways. These gaps must be compensated for in some way; in a way which the members of the Church may best provide. (See Priesthood Correlation in the Missionary Programme, p. 57.)

Elder Mark E. Petersen, President of the West European Mission, has carefully considered this problem and has dealt with it effectively in the following admonition:

"Conversion is a dual proposition,

as I see it. There is the usual conversion to our doctrines, provided by our missionary lessons; but there is also the other side of conversion, which is conversion to us as a people, and to our way of life and our form of worship. In the first place, as we talk about fellowshipping new converts, we must remember as we proselyte them that they have to fellowship us. They must decide if they want to cast their lot with us. They must see and become acquainted with us as a people, not just the missionaries alone, but after having looked us over carefully, having attended our meetings, then they can decide whether they want to cast their lot with us . . . They need to get acquainted with our way of doing things. Our form of worship is so different from the form of worship of other churches. We preach differently, we pray differently, we conduct Sacramental services differently."

In recent years, under the intense missionary system prescribed by the leaders of the Church, fellowshipping has become very much a part of the Church programme. It is a responsibility which rests upon each member of the Church, and particularly upon officers and members of the various auxiliary organisations. More specifically, it now becomes a vital part of the new Home Teaching programme. In the Stakes of Zion, where Seventies are organised and in operation, there is a definite correlation between the Priesthood Home Teaching and the Priesthood Missionary Programmes. In the Missions, where the Seventies are not available to do this work, the responsibility may be

assigned to the Elders and High Priests.

The major responsibility of the Home Teachers to newly-converted families is to see that they are properly fellowshiped. Visits should be made as often as is necessary to guide the family into full association and activity in the Church. This includes a continuing friendly interest in the spiritual and temporal welfare of the family. The teachers should be prepared to answer questions, explain various phases of the Church programme and also its doctrines, to any member of the family. Furthermore, the teachers should see to it that the members of the family are introduced to the several organisations of the Ward or Branch which are available for their participation. That is, the younger children to the Primary, the youth to the MIA, the women to the Relief Society and all members to the Sunday School. The genealogical and missionary programmes should be explained to the new converts. The men of the family and the boys over twelve years of age must be taught how to qualify and prepare themselves to hold and magnify callings in the Priesthood.

The youth of the Church should be trained and prepared to participate in this great programme. Inasmuch as young men of the Aaronic Priesthood and girls of comparable ages now have a definite part in the missionary activities of the Church, they must also be given opportunity to participate in fellowshiping, both in the Wards of the Stakes and the Branches of the Missions, youth converts of their own ages.

Much has been written on this subject in recent years. There are handbooks, brochures and publications which bring these things to our attention constantly. Yet, the fact remains we are NOT solving the problems fully. Much more needs to be done than has been accomplished. In some of our Missions there are as many as 700 converts baptised into the Church in a single year. The job of integrating them into the various organisations of the Wards and Branches is one of great magnitude. It requires a considerable amount of practical planning, work and a prayerful approach to accomplish the ultimate result of making each convert feel that he has a place and is a useful and necessary part of the Ward and Branch organisations. We must quickly pass beyond the point of theory and preparation; we must get down to the practical job of DOING things which genuine fellowshiping requires.

Recently a survey was made in the West European Mission at the request of President Petersen to determine how many of the 1964 converts are being held close to the Church and how many are becoming inactive for various reasons. That survey has not been published. However, in some areas it was revealed that we are losing up to 25 per cent or 30 per cent of our new converts through inactivity. Realising the time, means and effort which is being expended to search out and convert these people in the first instance, this condition calls for an immediate change of front. We call particularly upon the local people in the Wards and

Branches who can do more in the space of time than anyone else, to cure this condition. Unfortunately, missionaries are transferred; their terms of service are completed and they may return home. Thus, someone on the local front must pick up the challenge and do what is necessary to hold the new members close.

President Petersen has further stated, "I have often thought that instruction in the Gospel without fellowship in the Church is as incomplete as baptism without confirmation."

The inspired and continuing admonition of our great leader and prophet, David O. McKay, that we become "every member a missionary" requires, among other things, that we also solve this fellowshiping problem by putting our personal efforts and talents into the work. The Church, as it is organised, helps us to make the fellowshiping process complete. The auxiliaries, the Priesthood groups, the youth and the adult fellowship-missionary committees, have all been organised under the inspiration and direction of the Lord for "the perfecting of the Saints, for the work of the ministry, and for the edifying of the body (Church) of Christ." (Eph. 2:19.)

As we apply these suggestions and let them become an active part of our lives, the auxiliaries and other organisations in the Church will see great growth. Also, those who have the faith and courage to embrace the principles of the Gospel and be baptised into the Church, will soon become an active and permanent part of the body of the Church.

by Max A. Bryan

Caring for the poor and needy families

"But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good ... to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and afflicted." (Jacob 2:18-19.)

In seeking the kingdom of God, one of the essential fundamental principles sometimes overlooked is that of caring for the poor and needy. When Adam was cast out of the garden of Eden, he was told that "In the sweat of thy face thou shalt eat bread, till thou return unto the ground." (Gen. 3:19.) This same obligation is placed upon man today, to provide for himself, and his family, through work; and to feed the poor, clothe the naked, use of his substance for the blessing of those less fortunate, and to lay up stores for future needs.

The Lord's programme for the care of the poor and needy in this day is designed to maintain the independence and dignity of the individual. It is so organised that individuals, families, priesthood quorums or groups in the entire

Church may be blessed, strengthened and inspired to follow the admonition of Paul:

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

The following phases of the programme which are to be stressed in the missions are: 1, The Fast Day; 2, The Fast Offering; 3, Helping Families in Need; and 4, Finding and Improving Employment.

THE FAST DAY

- a. "On this the Lord's day ... thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer, or in other words, rejoicing and prayer." (D. & C. 59:12-14.)
- b. To Fast means to abstain from food. The Fast Day is a day set aside for fasting and prayer. All members are to fast *two* meals on the fast day, attend their meetings, especially the fast and testimony meeting, and in accordance with the revelation of God, give their oblations, render

their sacraments, and offer their prayers to God.

- c. The principles involved in fasting indicate that it produces both physical and spiritual benefits. The abstinence from two meals (or more) clears the brain, and is a means of restoring the body to its normal active state. The most important aspect is the spiritual value gained by learning to subjugate the physical appetite to the will of the individual.

THE FAST OFFERING

- a. The Fast Offering constitutes the value of the two meals missed, which is given as a free-will offering to the bishop or branch president, for the benefit of the poor and those in need in the ward or branch.
- b. The fast offering will vary according to the number in the family and the cost of food normally eaten by the family.
- c. When you pay an honest fast offering you are no poorer financially and that which you give assists with the cash needs of the poor and needy. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

HELPING FAMILIES IN NEED

- a. The elder's president is the "adviser to the priesthood executive committee" in ward or branch welfare matters. This gives him and his quorum members the responsibility to participate in work projects and rehabilitation programmes within the mission.
- b. The Home Teachers have the responsibility to "watch over" the families assigned to them and to report those who are unemployed or in need to their Home Teaching Adviser (who is the quorum president or group leader), he in turn will report to the bishop or branch president.
- c. The bishop or branch president will visit the family in need and determine to what extent help should be given from the fast offering funds to meet the cash needs of the family. He will direct the Relief Society president to assist with the other family

needs as necessary. He will look upon every able bodied needy person as a temporary problem and take care of the immediate family needs.

- d. The priesthood quorum must look at its needy members as a continuing problem until both the temporal and spiritual needs are cared for. They should look to the permanent improvement and rehabilitation of members and their families through the finding of employment, improving employment, developing self-employment, and employment guidance and training.

FINDING AND IMPROVING EMPLOYMENT

- a. Aiding the unemployed to find work is a major responsibility of the priesthood quorum or group. This may be accomplished through members knowing of job opportunities bringing this information to the quorum and group meetings.
- b. Help in the improving of employment may be provided through the same facilities that are used to find employment. The priesthood quorum or group should be prepared to give quorum members counsel to improve their employment situation and the types of training available in the area for improved job opportunities as the need arises.
- c. Quorum members may also be rehabilitated by providing them with opportunities of self-employment. This might include farming, tailoring, hair dressing, printing or other vocations in the local area.

SUMMARY

The true feeling of brotherhood is expressed when helping others in need. May we as individuals, families, and priesthood quorums and groups throughout the Church always remember, that caring for the poor and needy is a fundamental requirement in "Seeking for the kingdom of God." "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

RELIEF SOCIETY

by Christine H. Robinson

Planned agenda is secret of good meetings

SUCCESSFUL, interesting and dignified Relief Society meetings don't just happen. They must be planned and the most important element of this plan is the agenda. In fact, the agenda is the plan. It is a predetermined outline of what the leaders want the meeting to cover and accomplish. According to the dictionary, an agenda is "a list of items of business to be considered at a meeting."

Probably the most frequent reason for ineffective and purposeless meetings is the failure to prepare an agenda. Far too many Relief Society meetings are held without proper planning. All too often we hear those conducting the meeting say to each other, "Now let's see, whose turn is it to conduct? What business do we have to cover? What is our programme for tonight?" How much more dignified and how far wiser it would be if the sister conducting knows exactly what is to transpire in the meeting and who is taking part. This is the purpose of the agenda and the reason why it is so important. Moreover, with a well-planned agenda, the sister conducting has confidence and dignity and thus sets the atmosphere for an informa-

tive and purposeful meeting. The Lord has instructed us, "Let all things be done in order." (D. & C. 58:55.) This order can only be achieved through planning an agenda and following it.

ELEMENTS OF GOOD AGENDA

In setting up an agenda for a meeting the following steps will be helpful.

1. *Plan well in advance.* Don't wait until the last minute. Look forward and anticipate. It is a good idea to look forward to your goals and objectives. Check important dates and make sure your meetings fit the schedule of activities as planned by the Relief Society organisation as well as by your local society. In this respect check often with your calendar so that no scheduled event will be overlooked.
2. *Plan objectives of meetings.* Each of your meetings should have a definite objective. As you plan your agendas, keep these objects in mind and make sure they correlate with the over-all objective of your society. As you plan each meeting and its objective, co-

ordinate songs and other elements of the meeting so that they all emphasise the desired objective. A co-ordinated meeting is a more interesting meeting in that it concentrates on one central thought.

3. *Plan a logical sequence.* A successful meeting unfolds in a natural way. There is a proper sequence in the structure of a meeting. Depending upon its purpose and the nature of a meeting, its parts can be planned in a logical sequence. This, of course, can be done only if careful thought is given well in advance to what is desired to be accomplished.

EXAMPLE OF AN AGENDA

The following is a suggested agenda for a regular Relief Society Meeting:

1. Conducted by —.
2. Welcome. Welcome all sisters, but give a special welcome by mentioning the names of all visitors, new members or sisters who are back after being absent.
3. Song. Name of song, page in hymn book.
4. Prayer by —.
5. Song Practice (10 min. except when theology lesson is presented).
6. Roll call.
7. Minutes of previous meeting read and approved.
8. Announcements.
9. Lesson Presentation. State name of lesson and who it is presented by.
10. Testimony bearing. Theology day only. The theology teacher turns the meeting back to the sister who is conducting, she then opens the meeting for testimonies.
11. Express thanks to those who participated.
12. Closing Song. Name of song.
13. Benediction.

PLAN AGENDAS FOR ALL MEETINGS

Regardless of the purpose of the meeting, its length and the number in attendance, if it is to be interesting, purposeful and time-saving, it must have an agenda.

SUNDAY SCHOOL

by Dr. O. Preston Robinson

GOOD teaching depends upon preparation. Well taught lessons do not just happen—they are planned and prepared for.

Without doubt, the most frequent single cause of failure in Sunday School teaching is poor preparation. Regardless of how capable a teacher may be, or thinks he is, lack of preparation will ruin the class. Conversely, even the untrained and inexperienced teacher can rise to unexpected heights in effective teaching through careful and prayerful planning and preparation.

TYPES OF PREPARATION

There are two kinds of preparation essential to effective Sunday School teaching. These are (1) General or long-range, and (2) Specific, or lesson preparation.

General Preparation:

Every Sunday School course, based on the approved Sunday School manual, has a long range teaching objective. Before beginning his teaching, the teacher should get this objective firmly in mind and make sure that every lesson taught leads towards this objective. The only way this long range objective planning can be accomplished is for the teacher, before teaching the first lesson, to *read the entire manual*. This is not an over-burdensome assignment. Sunday School manuals are not long. They can be read in a few hours.

This advance reading gives the

teacher perspective. It enables the teacher to see how each individual lesson fits into the overall plan and how each objective leads toward the general objective of the course. Moreover, this acquaintance with the course as a whole provides the teacher with excellent opportunities to prepare for forthcoming lessons. As the teacher goes about his daily activities, if he knows what lessons are going to be taught in the future, countless opportunities will present themselves for gathering enrichment materials which can make the individual lessons live and can suggest applications of them to the lives of the students. Moreover, a knowledge of the over-all course motivates continuous study and encourages the teacher to keep alert for information which can help make each individual lesson more effective.

Another aspect of general preparation is the *broader reading* associated and recommended as a part of the course of study. Every Sunday School manual lists supplementary sources which can give the teacher additional background and information to be drawn upon to provide specific illustrations and enrichment ideas and materials for each of the lessons. A good many of our Sunday School teachers may feel inadequate in their assignments. This inadequacy can be overcome if the teacher takes advantage of the supplementary, additional sources of informa-

The best lessons are planned

tion which can help to broaden his knowledge.

In addition to background information on the subject of the course, every alert teacher will be engaged in *age-group study* of the students he is teaching. It is important to learn as much as possible about the specific needs and characteristics of the age-group being studied. This helps the teacher to approach each student with a better understanding of the kind of teaching which can be most meaningful. Excellent books are available in every library on this subject. Moreover, current articles in newspapers and magazines may be helpful in providing background information of this type. In order that the teacher's growing knowledge may be properly preserved and classified, it is a good idea for the teacher, as he reads through the entire course manual, to provide envelopes for each of the separate lessons. Then, as materials become available or are clipped from various sources, they can be placed in these envelopes for subsequent use in the class room. This private resource library can prove to be invaluable.

PREPARING FOR SPECIFIC LESSONS

Every lesson should have its specific objective leading up to the general course objective. The wise teacher will not strive for a half-dozen objectives—not even two objectives, only *one* objective. It is far

better to put over one point and to make it stick so indelibly in the student's minds that it becomes a part of their living actions than it is to scatter efforts and arrive at no single destination. Most Sunday School lessons have stated objectives. If the one you are working on does not have such an objective, read the lesson over carefully and jot down on a piece of paper the objective you think the lesson is striving to achieve. Then, go over the lesson again and write down every idea on the subject that comes to your mind as you read the lesson. Next organise these in an orderly sequence and relate each to the desired objective. As you do this, guard against complexity or involvement. Try to make your points simple and understanding.

After having made this arrangement of your ideas, *plan a good beginning*. There are a number of ways of getting attention, such as through the use of a picture, by demonstration, through a challenging question or through an illustrative story. It is important, however, that this beginning lead directly to the conclusion—or objective. A dramatic beginning that is not pertinent to the subject is actually more confusing than helpful.

Finally, a well planned lesson leads to the *proper conclusion* that will achieve the planned objective. In reaching the conclusion in a lesson, many effective teachers find it desir-

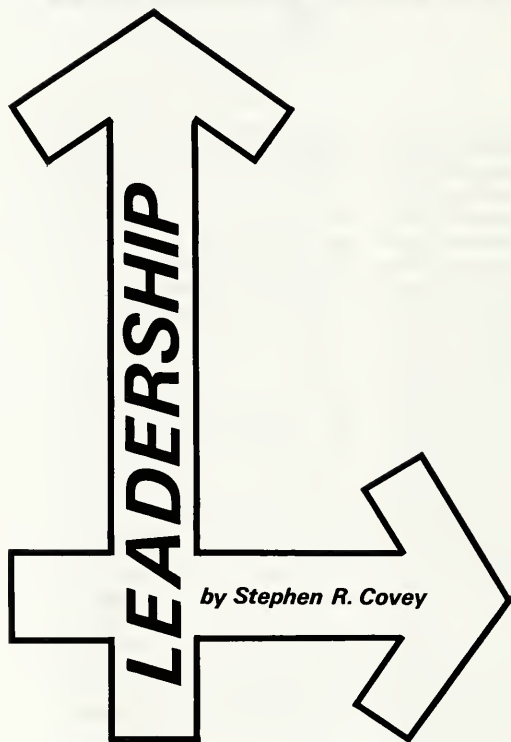
able to summarise the discussion emphasising the points that have been agreed upon. These are then brought by summary to the conclusion. Normally, it is a good plan to summarise the conclusions on the chalk board. How to use the chalk board effectively, will be discussed in a subsequent article in this series.

Another possible method of arriving at a conclusion is to tell an *illustrative story*, describe a *rich personal experience*, or by giving a *sincere testimony*. Each of these, related to the discussion during the class period, can be effective depending upon the nature of the subject.

To repeat, preparation and planning are essential to effective teaching. One of the most serious pitfalls into which some of our Sunday School teachers fall is to attempt to teach a lesson by reading from the manual. Regardless of how well the manual may have been prepared and in spite of the interest of the subject, manual reading in class is deadening. It will destroy the interest and participation in the class possibly quicker than any other teaching error. Preparation and planning avoids this pitfall.

Teachers who plan their lessons and who are prepared to present them in a carefully thought out way, motivate discussion, hold interest and help to encourage their students to change their lives by practicing Gospel principles.

THE WONDERFUL WORLD OF MIA



THE great natural philosopher, Henry David Thoreau, wisely stated, "For every thousand hacking at the leaves of evil, there is one hacking at the roots." Stand back. Take a long look at the problems you face. What fires are you trying to put out? Any conflict situations? A lot of last-minute scurrying about to do? Chasing down details? Someone let you down?

Most of your pressure, headaches and frustration are but the leaves of a great tree. Too many communication breakdowns. Too little long-range planning. Too much "leadership by crisis."

Instead of working on the leaves or the symptom level, what if you could work on the roots or the casual level. Would you like to apply preventative rather than remedial medicine?

Attention, MIA executives! Your real problem exists and will be solved in the *underlying processes of leadership and administration*. These are not the seen problems but rather the unseen like the great mass of the iceberg which lies under the surface of the water.

Courage MIA leaders! *Look into your own heart* and measure yourself against the following four great keys of MIA leadership and administration. Take fresh courage. And in humility turn these four keys in your own heart. You will discover over the weeks and months that you are truly hacking away at the roots of your problems.

Are you willing? It will take tough-mindedness. It will involve developing new leadership habits and attitudes, requiring concentration, patience and dogged persistence in their practice.

It won't be easy. For a while, you may stand alone. Still willing? Let's go to work. Think.

FIRST GREAT KEY—PLANNING

"Wars are won in the general's tent."

Planning must be of two kinds—*long-range* and *short-range*. Long-range planning must be done first and is of the greatest importance. If done correctly, short-range planning will flow naturally and easily.

FIRST, plan your *over-all calendar* for the year. What are the major events? The minor events?

SECOND, plan what kinds of *preparations* must be started *now* (where? why? who? how?) so as to avoid big frustrating pushes to meet deadlines.

Short-range planning includes details and *preparations for meetings*. *Carefully work out meeting agendas*. Send them to those who will attend the meetings several days prior to the meeting so each can come prepared to report and to discuss wisely. After meetings send a complete and accurate minute (use carbons), with assignments to each participating member.

Unless you follow this agenda process, you will discover the hard truth of Parkinson's first law, "work expands to fill the time available for its completion," and also another of his famous laws, "the time spent on a matter is in inverse relation to its importance."

Your Meeting Agenda Should Include:

1. *Review:* Last minutes read, assignments reported on, vital correspondence discussed.
2. *Short-ranged detailed planning* on the activities and problems of the week or month: Who to do what? when? where? and how?
3. *Long-range planning* by looking at the basic question: What are the root problems we face? How can we better train? Get more involvement? Increase unity? Spirituality?

Long-range planning is creative. It requires concentration and a real belief in its value. The natural tendency, often a habitual tendency, is to get bogged down in details and neglect this essential creative, mental activity.

"Things which matter most must never be at the mercy of things which matter least."

Planning is a skill. Like any skill, you become good at it only through continual practice. Then PRACTICE PLANNING—your results will literally amaze you.

SECOND GREAT KEY—COMMUNICATION

Remember first this principle: Unless communication is two-way, there is no communication. Communication is simply *mutual understanding*.

As an MIA leader, communication is the bread and water of your activity. You must cultivate the *ability to understand and to be understood*. Most human problems are communications' problems or misunderstandings.

Take note:

1. Important verbal communication, particularly of assignments, is to be followed up by clear, *written* communication with all involved receiving a copy. Then adopt a consistent reporting practice on these assignments. This system of assignment and reporting is divine and will instill a sense of divine stewardship and agency in your entire organisation. It will breed unity, spirituality, sustaining support, and the attitudes of obedience, humility and respect. (Keep accurate, current files of all written communication, assignment sheets, agendas, reports, for future reference.)

2. When *changes* and adaptations in a programme are necessary, make certain *special communication* to all involved in sufficient time is sent out. Everyone will feel fully informed and know what is expected. Otherwise some will feel neglected or slighted or lose faith in the integrity and the consistency of the programme and its leadership. Personal upsets and disappointments to those tender in the faith can turn them away altogether.

More important than the techniques of communication is the ATTITUDE OF COMMUNICATION: the willingness and desire to LISTEN FOR UNDERSTANDING. Avoid snap judgments. Use the third ear which can hear the feelings of the heart.

THIRD GREAT KEY—FOLLOW THROUGH

1. Your finest follow-through tool is a *checklist*, which includes all the items which must be considered in fulfilling an assignment or project. It should be as detailed

as possible. For instance, a monthly dance would include publicity, physical arrangements, entertainment, refreshment, music, decorations, etc. Each of these in turn can be broken down into greater detail.

2. The second follow through tool: *Fix responsibility on one person*. "What is everybody's responsibility is nobody's responsibility." This person can hold other assigned people responsible to follow through on but you will only follow through on him. Don't bypass — unless you want the responsibility back. He will feel respected and trusted and sustained. Trust is the highest motivation.

Cultivate a follow-through philosophy—"there are no excuses." Develop the spirit that excuse making or buck passing or complaining are worthless, negative activities.

In report meetings, develop the spirit that each person would either state, "I have accomplished the assignment" or "I have not accomplished the assignment, but will by (a certain date)" rather than "Well, this came up" or "Brother Jones let me down" or "I didn't know," etc. Over time, if this philosophy is consistently applied, it will develop a deep sense of responsibility and almost force long-range planning and effective two-way communication.

Sometimes we hear the complaint, "They let me down" or "They just aren't dependable." This is the very reason you are a leader—to train the undependable. If people were already dependable they wouldn't need training. It is *because* they're often not dependable that they need your training, help and leadership.

3. Third tool: *Learn to use visual charts and graphs* which give a clear picture of all progress as well as future plans. This will motivate and foster a sense of achievement. Why visual charts and graphs? You'd be amazed how little understanding some people have of what is expected and of where you're going. Rather than "appearing stupid" they often sit silently back and you assume they understand. Also people remember far more of what they see than of what they hear.

PLANNING AND COMMUNICATION AND FOLLOW-THROUGH SKILLS ARE INTERWOVEN WITH EACH OTHER.

One cannot be successful without the other. To do these three things successfully, you must change habits—thinking and doing habits, deeply ingrained habits. This is not easy. Understand why there may be resistance, fear and self-doubt. Many people have simply never learned to plan even for their own future. Many have never learned to communicate with their own wife or family or even with themselves, let alone with an entire organisation. Many have never carried responsibility and been held accountable. This new planning, communicating and follow-through leadership can frighten and offend.

Or it can help tremendously! It all depends on the application of the following key — by far the most important.

FOURTH GREAT KEY—THE ATTITUDE OF FAITH, OF UNDERSTANDING, OF APPRECIATING, OF INVOLVING

The natural reaction to situations where responsibilities exceed abilities is to either FIGHT or FLIGHT. The Gospel's answer: faith plus works.

In MIA your spiritual responsibilities are always greater than your natural ability because you are dealing with spiritual forces and purpose. **FAITH BEGINS WHEN IT "CAN'T BE DONE."**

As an MIA leader, understand why people criticise or offer excuses or take various escapes. Do not yourself become critical or escape your responsibility to understand, to train, to educate, to inspire, to help.

Understand that people can only act out of their own experiences. You must help give them spiritual experiences with divine attitudes. It is futile to criticise or to find fault or to label someone as "incapable" or to judge someone as being "this kind" or "that kind" of a person.

You will exercise your faith in God if you believe in His children and their limitless potentiality. It is your duty to learn the processes of releasing that potentiality. These processes are spiritually demanding on you. They involve a real, continuous effort to *understand*. This takes time and *patience* and the attitude of *humility*.

You must learn to listen and to *emphasise* (to see the world from another's point of view). This involves *accepting* people as they are, *appreciating* their every effort, *recognising* work well done, *affirming* their right to be an individual, to feel and think differently.

Learn to INVOLVE PEOPLE in the decisions from the planning stage on. Only sincere participation in the endeavour will tap their greatest potentials and desires.

Accepting, understanding, appreciating, involving comprises a divine experience which will lift and edify.

If you only give another human experience of judging or criticizing or rejecting, what have you done? — built barriers of defence, communication breakdowns, fighting and fighting, bad feelings.

Such attitudes of faith and respect are *self-fulfilling prophecies*. As Goethe put it, "Treat people as they are and they will remain as they are. Treat people as they can and should be and they will become as they can and should be."

Leaders, do you want a glorious experience? For one month, act on four assumptions and watch what happens. You'll be joyfully amazed.

1. Assume good faith on the part of others.

Don't impugn their motives. Assume that they are right from their point of view. Assume they are trying to do their best as they see it, maybe not as you see it. When communications break down and bad feelings develop, assume others mean to do their best and then go to them and talk it over. Clear the thing up. Don't believe rumours. Go to the source yourself and talk it over. People stop fighting when they are accepted as they are. Defences drop when they sense your sincere interest and desire to understand and help rather than to judge

2. Assume every negative situation or trouble can be turned to the Lord's advantage.

When you hear a complaint, obstacle or problem, ask "how can we turn this to the Lord's advantage?" Then seriously discuss it.

You'll find yourself thinking and speaking positively about a so-called "negative" situation. The accomplishing power of a positive mind is unbelievably great. It is like the mind of the Lord, the great Creator. The evil one inspires negative thinking and defeatism. Just as faith without works is dead so also is works without faith.

3. Assume all problems ultimately are spiritual not technical, financial or practical (II Nephi 3:7). Since the ultimate problem is spiritual—one of desire and faith—the ultimate solution must also be spiritual—more conversion to the Gospel, the MIA programme. This involves teaching, patience, testimony bearing, expressing love and appreciation. Expecting too much, and judging too harshly discourages people to try, to get involved, to strike out, because these efforts involve the mistake-making process of growth and possible criticisms. "To do nothing is safer." Remember that the greatest of all things is the human soul and that the Church, the Gospel, its principles and the MIA programme are all developed solely to assist the human soul in its divine growth. Never confuse means and ends or become more focused on programmes than upon people.

4. Your problems begin first in your own heart.

"Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23.) Have the courage to look into your own heart first. Earnestly seek the Lord. Ask Him to reveal to you your weaknesses. (Ether 12:27.)

This takes deep, sincere, private prayer from the heart.

More than all else, your sincere humility and great courage to look into your own heart and turn the key found therein will inspire others to look inwardly and turn the key in their hearts.

SUMMARY

These four great keys or activities will probably take no more than 25 per cent of your time and yet they will dynamically influence 90 per cent or more of the success of your MIA programme. Make your mind up to use them. Make it a habit.

Sink your spiritual roots deep by drinking deeply from the divine fountain of daily sincere prayer and scripture study and by starving yourself from the worldly fountains of life. Then when the times of stress or storm come, you will not be uprooted or blown away. With deep spirituality will flow a power from within to love your people, to have faith in them, to involve them, to appreciate and understand them. From this you will develop the powerful leadership skills to plan, to communicate, and follow through.

Thus, you will work on the roots of success rather than on brush fires, deadlines, crises, frustrating details.

You will discover the central spiritual truth: **YOU TEACH WHAT YOU ARE.**

Time to take stock

SUMMER is an excellent time of the year for Primary workers and Primary priesthood advisers to take stock of their assets and learn more about this auxiliary that they might better perform their labours. Now is the time to look ahead to the coming year and make the plans that will ensure a successful Primary for the year of 1965-66.

What do you know about Primary?

Are you secure in your knowledge so that you can help every child to walk uprightly before the Lord? Here are ten questions for you to answer. Test your knowledge of Primary. These are questions which you need to be able to answer now if your Primaries are to function efficiently during the coming Primary year which begins in September.

1. What lesson books will I use in Primary next year?

Answer: In a Primary of less than fifty children any or all of the Primary classes that follow are held as the need arises:

Skylet Class: all children 4 to 5 years of age inclusive.

Lesson books used in rotation: Moonbeam, Sunbeam, Star.

Pilot Class: all children 6 to 8 years of age inclusive. Lesson books used in rotation: CTR Pilot, Co-Pilot or Compass Pilot, Top-Pilot or Radar Pilot.

Lihoma Class: all children 9 to 11 years of age inclusive. Lesson books used in rotation: Gaynote, Firelight, Merrihand.

Trail Builder Class: all boys 9 to 11 years of age inclusive. Lesson books used in rotation: Blazing Along the Trail, Trekking Along the Trail,

Guiding Along the Trail.

Every Primary teacher should take a count of materials on hand which will be used again the following year. All Primary lesson books are used for as many as eight years before they are replaced. For this reason, if the lesson book and the teaching aids have been well cared for, they can be used in rotation and it is not necessary to purchase new books every year. Now is the time to order next year's lesson materials.

2. What teaching aids will I use with my Primary lessons next year?

Answer: There is an envelope of Teaching Aids prepared to accompany each lesson book. Any class which is being taught in the coming year will need both the lesson book and the teaching aids for that class. Lesson books and teaching aids may be purchased separately.

3. What additional Primary materials will I need to purchase?

Answer: Every Primary will need:

1. The Primary Standard for 1965-66.
2. The In-service Course of Study for 1965-66.
3. The Music Outline and Calendars for 1965-66.
4. The Primary Family Hour Programme.
5. Other supplies designated by the Primary General Board.
6. Primary Record Book Fill-in.

4. Do home and small dependent Primaries need all of these materials?

Answer: Every home Primary, even where there are the children of only one family, should

have a Primary lesson book and teaching aids. This can be a book used previously by a class in the independent branch; one which is not being used by the branch this year, but which is being kept for use in a subsequent year.

Home Primaries need not have copies of all of the other materials, but will need to be informed by the branch Primary president of any special songs which need to be learned, of the part they will take in the Primary Family Hour and how to prepare for it, of the Standard for the year, and if possible the title and purpose of the Standard for each week so that they can develop a reverence programme with their children. Each home Primary should have a copy of "Guide for Home Primaries." Each home Primary should have "The Children's Friend" as a source of additional material for their Primary class.

5. How can we make better use of the Primary materials which we now have?

Answer: The district or stake Primary president should hold a Primary Supplies Exchange in connection with a preparation meeting.

Many wards and branches have lesson books and teaching aids stored in closets and not being used. Have each Primary group bring to a preparation meeting all materials which they are not using, duplicate lesson books, books written for an age for which there are no longer children in the branch etc. Let wards or branches exchange

materials, or purchase them from each other at a price equivalent to the value of the materials. Thus all materials can be put to good use and the cost of purchasing new materials can be reduced.

6. Since lesson books and teaching aids are being written to last for as many as eight years, what is the best way of preserving them?

Answer: There are only one or two new books and teaching aids sets published each year. It is recommended that as soon as a new book is purchased, the officers and teachers of that branch or ward Primary meet together in a preparation meeting, or special meeting, and all present participate in covering and mounting the pictures, colouring the drawings, and preparing the visual aids for use. This meeting accomplishes the dual purpose of preserving these materials which may be used by any one of the Primary workers during the duration of their use, and also builds rapport between the officers and teachers. Many lesson books contain instructions for preserving visual aids.

7. How many copies of "The Children Sing" should we purchase for our Primary?

Answer: Every Primary should have a copy of "The Children Sing" for the chorister and for the pianist. As many more copies may be purchased as you feel you can use. If the chorister is well prepared and uses a variety of ways of teaching the songs, it is not necessary that the children have song books. Many older children enjoy using a book, but they are only a "crutch" for younger children. Wherever possible, provide one copy of "The Children Sing" for each home Primary. Since missionaries in the West European area all have tape recorders, tapes of Primary songs are being used

effectively in all Primaries. These tapes can be made from the Primary music records available from the general board, or can be purchased from the West European Primary Central Supervisory Committee.

8. Where do I find out about new policies, procedures, and helps for operating Primary next year?

Answer: The "Primary Script," published quarterly each year by the general board, contains inspirational messages, policy changes, instructions, and pertinent helps for Primary lesson courses and activities. The "Primary Script" is prepared for stake, mission, and district board members, and ward and branch Primary officers.

9. Is there a guide specifically for the use of mission and district Primary presidents?

Answer: "The Guide for Mission and District Primary Boards" was published in 1964 and contains answers to the responsibilities of mission Primary boards, district Primary boards, and priesthood adviser to the Primary. This Guide can be purchased from the Church Distribution Centre in Salt Lake City.

10. Do stake Primary workers also use the Guide described in the preceding question?

Answer: No. Stakes use the "Guide for Primary Stake Boards." However, both stakes and missions will use the "Guide for Ward and Branch Primary Presidencies." These guides should be ordered now with the other Primary materials you will need for the opening of Primary in the fall.

Let us set the goal for every Primary in the West European area to prepare now for the coming year. Learn the programme, ascertain the needs of every child, order the essential materials that when Primary begins in the fall you will not be "weighed in the balances and found wanting."

FAMILY HOME EVENING

by Muriel Cuthbert

Work, plan

HAVE you ever held a Family Council? It might not be necessary to hold them very often, but if you have a problem that you can share with your family, or there is an important event to plan, it is wonderful how they will respond.

One Family Council we held some time ago was to decide how we could raise money to take the family to the Youth Convention. We decided that if the children could raise £1 each they could go. They were really enthusiastic about it, and after our discussion, were keen to try all kinds of things. They saved 3d. bits, ran errands, washed cars and did everything they could think of to raise the money, and they all went to the Convention.

You may have a problem with the bad behaviour of one of the children. Let the other children sit in judgement and pronounce sentence. It is far more effective than any punishment that you could mete out. They are fair and not too harsh, but the offender knows he will not be able to win his way around his brothers and sisters as he might his mother and father, and so he usually accepts with better grace. First you state the complaint, then let the child give his excuse or apology, and then let it be discussed by the family in general. To avoid confusion, have them take turns to speak, or just raise their hand if they want to add anything.

There are many projects which can

NEWS

from the stakes and missions

together

be planned in a Family Council, and the children will enjoy being council members. If you want to style your organisation "Brown Enterprises," Happy Times Unlimited," or "Family United," you can all be directors, with father as chairman of the board. It's fun, it's useful, and it gives the children advance experience of working in meetings.

When you need a big job doing then, do not hesitate to get together with the family. It need not be around the table or in any way formal, but discuss together how you are going to achieve your objective, and by working and planning together you will succeed. By having discussions, children acquire the habit of talking things out, and so they do not store up their own problems inside themselves. They can express their doubts and fears and overcome them with help from understanding parents. If they are denied this and suppress their problem, then sooner or later it will work its way out of their system in their behaviour, and by that time it is not so easy to help them.

Sometimes we tend to forget that it is also important to give each child individual attention. Even if it is only 5 minutes each day, it will mean so much to the child; it is quality time that counts not quantity.

Have a Family Council when you need it; but plan for Family Evening every week.



These three pictures were taken on Saturday, May 15, when Aoronic Priesthood holders throughout the Church were celebrating the restoration of the priesthood to Joseph Smith and Oliver Cowdery in May, 1829. As part of their celebration, boys from the Crowley Branch in the

British South Mission were taken to a mountaineering school at Tonbridge in Kent. There, under expert supervision, they spent the day practising the many intricacies of rock-face climbing and the use of ropes, hand and foot holds.





Scottish youth enjoying themselves at a "Beat Nite" in the Drumchapel Word house.



MIA officers and teachers from the Belfast area at their week-end training course.



Boys of the Rasetto Branch, Irish Mission, who won the mission basketball competition.

MAJOR changes have been made in the boundaries and the control of the overseas missions of the Church.

The missions of the British Isles—British, Central British, Irish, North British, Scottish, South British and South-West British—which were once part of the West European Mission under the direction of President Mark E. Petersen of the Council of the Twelve, now form the BRITISH ISLES MISSION, with the South African Missions coming into this mission also. This new mission area will be under the direction of President Ezra Taft Benson, of the Council of the Twelve, and Elder Stirling W. Sill, an Assistant to the Council of the Twelve.

Elder Benson and Elder Sill take up their new positions on August 1.

This change is a part of an enormous re-organisation by the Church. This re-organisation will be dealt with in detail in the August issue of the "Millennial Star."

IRISH MISSION

MIA officers and teachers from the Belfast area of the Irish Mission assembled at Lorne House, Holywood, Northern Ireland, recently for a week-end training course under the direction of President and Sister Covey.



Sister P. Golde wearing her "Easter Bannett" at a South Coastol District Relief Society dance.

The teachers received training in teaching techniques through a special two-hour demonstration by Sister Covey, in which she attempted to teach the method of getting people involved for effective instruction. Teaching techniques and skills were practiced in groups, where they participated in round-robins, role plays, skits, buzz groups, brainstorming, symposiums, panels and discussion groups.

The teachers were trained in age-group workshops and were also given special instruction on dance and social activities. Filmstrips and age-group departmental activities were part of the week-end course.

GLASGOW STAKE

The Drumchapel Ward house in the Glasgow Stake was the scene of a "Beat Nite" recently, when more than 150 young people from all over the Stake danced to the music of a group called "A Certain Society." A cafe was opened in the lounge and the waitresses were MIA girls working for their Individual Awards. Many of the young people in attendance were non-members and they were greatly impressed by the way everyone enjoyed themselves and yet still kept to the Church standards.

CENTRAL BRITISH

The Central British Mission MIA Board have been making a concentrated effort within the mission to initiate the Master M-Men/Golden Gleaner programme. This has been carried out with a visit to each branch and a meeting held with the young people of this age group.

In each of these discussions the complete award programme has been presented to and discussed with each individual, and ways and means of accomplishing it have been worked out. There has been a lively reception for the programme and more than 100 young people have been contacted.

LONDON STAKE

"Stardust" was the theme of the Epsom Ward Gold and Green Ball, and the atmosphere of starlight and chimney tops was set by a full-length wall mural of housetops, above which stars twinkled in a deep blue sky. President Joseph W. Darling, the London Stake President, and his wife were the guests of honour, and many other stake leaders were present.

The music was provided by the Allan Orchestra, and one of the high-

lights of evening was when Brother George Allan came on to the stage drawing a large, glittering crescent moon, upon which was seated his wife, Anne. Together they sang "They say falling in love is wonderful."

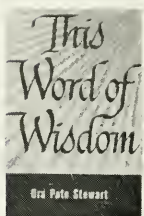
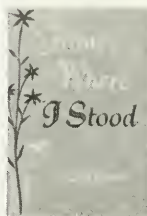
Afterwards Brother and Sister George Allan were presented with their Master M-Men and Golden Gleaner pins by President and Sister Darling. They were the first couple to receive this award in the London Stake.



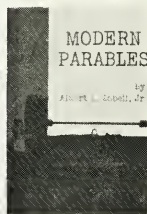
Gravesend Branch members sitting down to dinner together. The meal was followed by entertainment.



Brother and Sister George Allan, of Epsom Ward, being presented with their Master M-Men and Golden Gleaner pins by the London Stake President and his wife, President and Sister Joseph W. Darling.

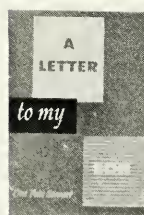
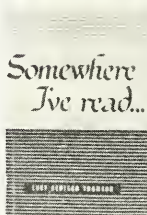
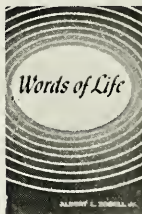
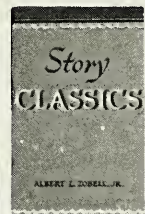


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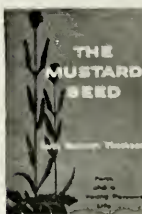
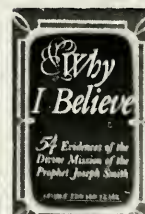
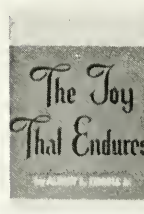


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